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# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Sometimes life seems to be one long multiplication of ills and bills.

It is true that the race is not always to the swift; but it will be observed that the American generally wins.

It will please the people of Mississippi to know that the Foreign Board has approved of Bro. R. W. Hooker's marriage by appointing his wife a missionary. They start soon for Leon, Mexico.

The editor and family acknowledge receipt of a large quantity of butter from Rev. A. Taylor of Cynthia, and a box of fine peaches from Rev. S. M. Ellis of Clinton. These brethren have our sincere thanks for these favors.

In the presence of a large number of friends at high noon yesterday in the Baptist church, Jackson, Miss Kate Whitfield and President J. C. Hardy were united in the holy bonds of wedlock, Dr. H. F. Sproles, officiating.

About five years ago the Durant Baptist church borrowed \$500 with which to complete their brick church building. Last week they had the joy of seeing the last dollar of their indebtedness paid. They now worship in a new brick building without a dollar of debt. Pastor Hickman is nobly leading his flock. A pastor who can lead his flock out of debt will likely lead it into broader and yet broader activities.

Those who have had only glimpses into Bohemia can scarcely imagine the real heart-sickness of a fuller knowledge of it, for the first glimpses are apt to seem most fascinating; but any man who knows Bohemia thoroughly is apt to have a very grave face as he hears a woman say so. No one can live her best in Bohemia; it is far easier to live your worst there.

Saturday morning of the Convention the sun rose over some brethren almost helpless and hopeless over the Jackson church debt. After a good deal of quiet work by a worthy brother, the brethren became more hopeful, and when the hour came for re-opening the church debt question, brother Stacy Lord took the platform and did some gallant service for the denomination. As matters progressed, Dr. Sproles called Dr. Johnson to the platform with Bro. Lord. And so these two gallantly wrought together, God came down and crowned their efforts with success. The \$3,000 were provided for.

Tact, sincerity and amiability are a golden combination in the character of any girl, the first enabling her to avoid those subjects which are likely to prove irritating, and keeping her from rubbing others the wrong way; the second showing her flawless as a crystal in her truth of word and thought, and the third making her to overflow with loving-kindness.

The American girl, in her haste to be as man, is much less shy than men. She would chat gayly to all of the French Academicians at once, and cable a report of the conversation before night to the New York papers. She is the heroine of the hour and she knows it. The newspapers celebrate daily her victories in literature, art, golf, or international marriage. No veil hangs before her. We can look at her just as she is.

No girl can afford, either for her own surest happiness or for the comfort of mind of him whom she marries, to wed a young man during the formative period of his life, which is between twenty and twenty-five. And she who withholds from a young man her consent to marriage until he has reached the first year of the beginning of wisdom is a mighty sensible little body, and acts in a manner which she will never have cause to regret as long as God gives her and her husband life.

If the religious public has ever any mis-giving about the money which is spent on secretaries [paid secretaries of philanthropic societies], and the usefulness of their work, it may be some consolation for that public to know that as long as there are paid secretaries for philanthropic societies no city minister will ever be allowed to idle away his time, either in reading modern theology or in talking with his family.

"A college education must be looked upon as a man's success in making money, or his capacity for enjoyment, or his eligibility for refined society," says Dr. Francis L. Patton, president of Princeton, in the Saturday Evening Post of this week. "A man is superior to his environment. The life is more than meat, and the body than raiment. By so much as a man is educated is he realizing the possibilities of his selfhood. There is a profound and a very true philosophy in the advice that is something given a man to make the most of himself. For this, apart from the world, is one's duty. Nor must it be forgotten that every man is part of a great social organism. He should not be willing to be a leech and simply suck a living out of the community upon which he happens to fasten himself."

The two great political parties have put forth their representative men. W. J. Bryan and Adlai Stevenson are to lead the Democracy, and William McKinley and Theodore Roosevelt the Republican party. Christian people of every faith ought to cry unto the God of the Nations that he will lead to victory that party which will most honor his name. In the meantime every citizen should thoroughly inform himself, that he may intelligently cast his vote when the time comes, in the fear of God.

"I know a number of girls belonging to the best circles who habitually devote themselves to reading and criticism of books, out-of-door studies, work in college settlements, kindergartening and supervising cooking classes among the poor, visiting in hospitals and tenement houses, helping to maintain day nurseries and summer homes for poor children, and entertaining clubs of working girls, in addition to each carrying out whatever bent for art may individually possess her," writes Mrs. Burton Harrison in the Saturday Evening Post. "Some have obtained the distinction of college degrees; others have painted good pictures, modeled creditable busts, written clever stories and poems. One young lady has achieved success as a landscape gardener. If they were a little more restful in general effect, a little softer of speech and more sympathetic in manner I should think these accomplished daughters of high society in New York model exponents of the best American culture. But the strain of accomplishing so much that makes them shine in the eyes of lookers-on robs them of a little something the old-fashioned girl used to possess—a something that, for want of a better phrase, we may call 'charm.'"

Mrs. Mary E. Woolley, the new president of Mt. Holyoke College, is the daughter of a Congregational minister. She was graduated at Wheaton Seminary, Norton, Mass.

In 1891 Miss Woolley went to Dr. E. A. Andrews, the president of Brown University, and asked permission to enter that institution as a special student in history. This permission was granted.

During her first year in Brown Miss Woolley was a marked figure on the campus and in the library, where she usually could be found in the afternoon poring over some old Latin book or hunting out some buried historical fact. Her quiet, steady manner of work was an inspiration to the men, and many of them did more faithful work because of her presence in the class room. Great things were prophesied of her. Doctor Andrews predicted that some day Miss Woolley would be at the head of some one of the large women's colleges. She was not only interested in the studies, but in everything else pertaining to college life, and was thoroughly up on the victories of the Brown ball nine.

She was asked what she found to be the difference between the men and the woman in the college. Her reply was characteristically frank: "The girls study harder; the men think more."



## Mississippi Baptist Convention.

At 10 a. m., July 5th this great body of Baptists was called to order by the former Pres. Rev. R. A. Venable. Our venerable brother, J. H. Buck, Macon, by request, conducted the devotional exercises. Rev. R. A. Cochran leading in prayer. The president announced the committee on credentials to be E. L. Wesson, George Anderson and S. G. Cooper. While the Convention was awaiting report from committee on credentials, the president announced that a beautiful bouquet has just reached his table accompanied by a card containing the words:

"Dear Doctor—These lovely flowers will not stand immersion, but a slight sprinkling will keep them fresh for many days,"

Fraternally,

W. T. BROWN, JR.

To these words President Venable replied: "Flowers belong to things temporal; they cannot abide."

In view of the imminent danger to which our missionaries in China are exposed, special prayer was offered for their preservation. In connection with the special prayer Bro. A. C. Watkins, missionary to Mexico, by request, read the 2nd Psalm.

The committee on credentials having completed the roll of delegates, presented, through George Anderson, the names of all delegates present.

The names of H. F. Sproles and R. A. Venable having been put in nomination and both withdrawing their names, the Convention ordered the Recording Secretary to cast a ballot for R. A. Venable, president. Pending the counting of the votes for the other officers, Pastor Yarborough delivered a felicitous address of welcome to the delegates and visitors. N. W. P. Bacon, Oxford, made a short, sharp and sensible response to the address of welcome. After prayer by H. J. Vanlandingham the Convention adjourned till afternoon session.

City pastors and resident ministers of both the white and colored churches of other denominations were invited to seats and the courtesies of the Convention during the session.

Dr. Folk, editor of the *Baptist and Reflector*, said: "We give the *Reflector* and a \$3.50 Bible for \$3.00." Dr. Harvey replied: "Some papers have to give a Bible along with their paper, or the readers would never know what the Bible teaches."

The new Convention Board elected by the Convention consists of J. T. Buck, Z. T. Leavell, M. K. Thornton, J. N. McMillin, L. F. Rainwater, I. H. Anding, D. M. Miller, S. W. Sibley, B. G. Lowrey, S. R. Young, Stacy Lord, R. A. Venable, P. H. Eager, H. F. Sproles and W. F. Yarborough.

At 2:30 p. m., Thursday, the Convention reassembled. The tellers announced the election of H. F. Sproles and P. H. Lowrey as vice-presidents; B. E. Thornton was re-elected Recording Secretary; L. S. Foster, Corresponding Secretary; A. J. Miller, Statistical Secretary; and S. L. Hearn Treasurer.

Quite a number of visiting brethren were present and invited to seats with us; among whom were Harvey Hatcher, Atlanta, repre-

senting American Baptist Publication Society; W. P. Harvey, of the *Western Recorder*; E. E. Folk, of *Baptist and Reflector*; F. H. Kerfoot, Secretary of Home Board; R. J. Willingham, Secretary Foreign Mission Board; J. S. Croslin, Waco, Texas, representing the Kyger Music Co.; A. C. Watkins, Torreon, Mexico; and J. E. Gwatkins, of the *Argus*, Louisville.

At 8:30 p. m., an immense audience greeted the preacher of the evening, who took as his text Matt. 2nd chapter and part of the 20th verse: "For they are dead that sought the young child's life." Dr. J. L. Johnson, the speaker, dwelt with eloquence and power upon the theme of the Impossibility of Defeating God's Purposes. He dwelt at length and with fine effect upon the influence and power of Jesus' name. This name potent in society, in science, and even in politics. Men's plan's and purposes may fail, but God's purpose shall attain its end.

When men who spend their lives in efforts to tear down this name are cold in death, the name of Jesus will still be above every name, and will be sung by millions of tongues. Yea, when all who seek his life shall be numbered with the dead this name shall with new lustre shine.

At 8:30, Friday, president Venable called the Convention to order, and clerk Thornton read the Journal of yesterday.

C. L. Lewis offered a resolution to raise committee of five whose duty it is to revise the constitution of this body.

Harvey Hatcher made a statement regarding the work of the American Publication Society.

At about 9:20 this morning there came a lull in the business, and the Convention engaged in singing "Stand up, stand up for Jesus," after which prayer was offered by J. R. Carter.

E. L. Wesson made a talk about the Baptist Historical Society, advocating some reforms and improvements.

B. T. Kimbrough offered a resolution that the Convention instruct the President to prepare a program for the next meeting of this Convention. This resolution elicited quite an earnest discussion of the matter.

Statistical Secretary, Miller, made the fullest report of this character ever yet made.

A. J. Miller offered the report on State Missions. This report was spoken to very enthusiastically by A. J. Miller, J. R. Johnston, J. B. Searcy, B. L. Mitchell, R. A. Cochran, and A. V. Rowe.

The Convention adjourned with prayer by J. R. Carter.

At 3 o'clock Friday the Convention assembled and engaged in singing "Come Thou Fount of Every Blessing," and was then led in prayer by J. R. G. Hewlett.

While waiting for the presentation of some business, the Convention joined together in singing, "Nearer My God to Thee," and was led in prayer by Bro. A. B. Hill.

At the appointed hour, the report on foreign missions was read by A. C. Watkins.

This report was enthusiastically discussed by A. C. Watkins and Austin Crouch. In this connection the Convention joined in special prayer for the foreign missionaries, led by A. J. Fawcett. R. J. Willingham led in

special prayer that the Holy Spirit may guide us in our consideration of the foreign mission cause, and then spoke in great power in the interest of the foreign mission board, after which the Convention sang, "The Morning Light is Breaking."

Bro. W. P. Price read the report on nominations, and pending its adoption W. A. McComb offered a substitute for that part of the report that pertains to the board of trustees of Mississippi College which elicited an enthusiastic discussion, and the report was recommended with instructions to nominate 27 men from whom the Convention shall elect nine.

The Convention then adjourned with prayer by Bro. J. W. Sturdivant.

## SECOND DAY—EVENING SESSION.

E. B. Miller read the report and pending its adoption H. F. Sproles spoke in favor of raising immediately the debt on the Jackson church house.

Bro. Lord spoke in favor of this measure.

Bro. R. A. Venable also spoke in favor of paying this debt in annual installments, and offered an amendment to that effect. This amendment called forth some sharp discussion. Bro. J. L. Johnson was in favor of paying the debt at once.

Bro. Venable's amendment was voted down.

Bro. H. F. Sproles then took the stand to raise \$3,000 of this debt.

## THIRD DAY—MORNING SESSION.

At 8:30 the Convention engaged in devotional exercises led by Rev. W. C. Grace.

The journal was read, and W. P. Price presented the report of the committee on Nominations, but as the hour for the special order had arrived, the report on Home Missions was read by A. J. Fawcett who yielded the floor to Dr. F. H. Kerfoot who spoke with great force in reference to the importance of the work of the Home Mission Board. The report of the Trustees of Mississippi College was read by Bro. W. T. Lowrey and pending its adoption a deficit of \$400 was raised.

The report of the committee on Church Building was reconsidered and \$3,000 was raised to liquidate the debt on the Jackson church house.

## THIRD DAY—AFTERNOON SESSION.

The report of the Board of Ministerial Education was presented by Bro. Geo. Whitfield.

Bro. George Weitfield plead for this cause with great earnestness and the report was adopted.

Bro. H. P. Hurt read the report on Young People's Work. The report was adopted without discussion.

Bro. W. M. Burr presented the report of the committee on Ministerial Education.

On motion of W. T. Lowrey the consideration of the report of the committee was resumed. The report was again read and after discussion was adopted.

The Convention will meet at McComb City on Thursday before the 3d Lord's day in July, 1901.

The Convention then proceeded to the election of trustees of Mississippi College.

While the vote was being canvassed by the

tellers, the orphans of the Mississippi Orphanage came into the Convention Hall in a body, and while they were present, the report on the Orphanage was read by Bro. J. L. Low and the orphans sang "The Children's song." After the song was rendered the children repeated in concert the entire 13th chapter of 1st Corinthians. The one orphan who is deaf and dumb repeated the 23d Psalms in signs. This was a most touching incident and one we shall not soon forget.

Bro. Foster of the Orphanage stated that he needed \$1,500 to put in pipes connecting the institution with the water works of the city of Jackson or to sink an artesian well. This is the supreme need of the Orphanage. Pending the adoption of the report, a collection amounting to \$1005.50 in cash and subscriptions was raised for this purpose.

Bro. B. G. Lowrey read the report of the committee on Publications and made a strong plea for The Baptist.

The tellers reported the result of the election of college trustees.

Adjourned with benediction by Bro. W. C. Grace.

## THIRD DAY—EVENING.

Bro. L. A. Duncan presented the report of the Committee on Sunday-Schools, and Bro. E. E. Folk spoke in the interest of the Sunday-School Board, and the report was adopted. Bro. J. B. Searcy read the report on Women's Work. This report was spoken to by J. B. Searcy. Bro. Rowe objected to the words "reserve force" in the report, and Bro. Searcy changed the words to the "advance guard." Bro. Venable spoke with reference to the prejudice in the minds of the brethren against organized Woman's Work.

## SABBATH MORNING.

Some time before the appointed hour for services the brethren began to meet and greet each other with hand shakes and cheering smiles.

At the appointed time for services Bro. W. P. Price read part of the 7th chapter of Romans. Bro. W. A. McComb was introduced and spoke on the subject: "The Young People as a Factor in the Evangelization of the World." The congregation sang "Come we that love the Lord."

Prof. B. G. Lowrey was introduced and spoke about the "Young People as an Evangelizing Force." Bro. Price called for a number of speeches and quite a number of brethren responded. The exercises in the interest of the Young People's Movement was closed with prayer by Bro. A. A. Lomax.

At 10:45 Bro. R. J. Willingham led in prayer, Bro. Lomax introduced Bro. Geo. B. Eager who spoke in the interest of the Student's Fund of the Southern Baptist Theological Seminary, after which a collection was taken for this purpose amounting to \$267.50.

Bro. F. H. Kerfoot was introduced and spoke in regard to the Twentieth Century Movement.

## AFTERNOON.

At 5 o'clock Bro. Lomax called the house to order and asked the brethren to sing "Come thou fount of every blessing," after which we joined in prayer, led by A. B. Hill.

Bro. Geo. B. Eager was introduced and spoke upon Baptists in Relation to Religious Liberty. Dr. Eager said, in order to be accurate, he would speak from manuscript. This address was replete in history written by pedobaptists, showing that the Baptists as far back as 1527 contended for complete separation of church and state; magistrates have no power over conscience; that every man had a right to read, believe and act for himself. "This the foundation of religious liberty."

After the address by Bro. Eager the congregation sang, "Am I a soldier of the Cross?"

## EVENING.

A large congregation assembled, and at 8:30 engaged in singing, "Jesus lover of my soul," and was led in prayer by Bro. W. J. David.

Bro. J. R. Carter presented the report on the new century movement.

Bro. R. J. Willingham then addressed the Convention on the 20th century movement, and Bro. A. V. Rowe took a collection for missions amounting to \$36.08, and the congregation sang "From Greenland's icy mountains."

The report on Prohibition was called for, but the chairman of the committee stated that he had the report ready, but had left it in his room—not knowing it would be called for.

The report was ordered printed in the Minutes.

## The Nature and Functions of a Baptist Convention.

I wonder if I am a "sinner above other" pastors in the State, or is it that my good friend and dearly beloved brother, the honored editor of THE BAPTIST has a secret grudge against me that he wants me to write an article upon a subject that is sure to stir up some belligerent brother who will assume bellicose privileges, pitch into me and proceed to "do me up in short order."

To be perfectly frank, what I do not know about "the nature and functions of a Baptist convention" would fill ponderous tomes if not a good sized library. If I for a moment vainly imagine that I have some dim conception of "the nature and function of a Baptist convention," lo, such a body will do something that makes it necessary for me to "revise" that opinion. Either that, or some brother writing about the action aforesaid will convince me in short order that neither I nor the convention know any thing about "the nature and functions of a Baptist convention."

It has been said that "Fools rush in where angels fear to tread." I am a walking demonstration of the venerable truth, for certainly I am "rushing in" where neither Mell, Kerfoot, Hitchcock, Rutherford, Harvey, nor even the conventions themselves have had the hardihood to tread. For I have consulted them all and not one of them had the temerity to tell what he knew concerning "The nature and functions of a Baptist convention." If either had an opinion on the subject he was too wise to venture upon an expression thereof.

However I shall attempt to tell what I know upon the subject in the confident assurance that some brother will make haste to

show me that I was mistaken in what I knew.

It is exceedingly difficult to convey to minds other than Baptists any thing like a correct idea of the nature of a Baptist convention for the reason that there is nothing exactly analogous thereto in either the political or ecclesiastical world. No other denomination has any organization that is at all like a Baptist convention. These bodies are composed of messengers, (not delegates) elected by associations and churches to represent them in the deliberations of these bodies.

Every Baptist church is entitled to one representative, and one additional for each fifty or hundred members as the case may be, that being fixed by the convention itself. With some conventions the churches are entitled to a representative additional for a fixed amount of money contributed to missions. In theory, if not in fact, each convention is a separate and distinct body and cannot be bound by the action of a preceding, nor can they bind a succeeding convention. (This position was held by Mell, but I think was repudiated by a Texas convention, or at least it was done in the discussion following a certain action of the aforesaid convention.) In other words, in theory at least, a new convention is born each year, lives a few days and dies. Conventions are purely voluntary and advisory and can exercise no authority whatever over the churches.

The great Southern Baptist Convention with its hundreds of messengers, representing a constituency of a million and a half of people scattered throughout the whole Southland cannot coerce the humblest Baptist church in the rural region of Mississippi, for this body hasn't even the semblance of ecclesiastical power nor churchly authority. Conventions are the creatures of the churches and therefore can never exercise authority over the churches. They have no ecclesiastical authority whatever, nor over any thing nor any body. They cannot prescribe articles of faith for any church, nor can they say what an individual shall or shall not believe. In other words they have no authority nor power to establish a standard of orthodoxy that the humblest Baptist is bound to respect. While this is true, they do have the right to prescribe the qualifications of their own members. The convention of Mississippi cannot say what I shall or shall not believe, but it can say I shall or shall not believe certain things if I am to be admitted to membership in that body. A convention has no power or authority to prescribe articles of faith for any church, but it does have a right to express an opinion as to the soundness or unsoundness of any church, though that church is not bound to respect that opinion, and the convention has no power to enforce its opinion. But it may refuse to admit to membership a messenger from a church that has in the opinion of the convention departed from the faith.

Conventions are not appellate courts nor courts of higher ecclesiastical jurisdiction. They cannot interfere in any way whatever in the internal workings of any church. They have no jurisdiction whatever over the affairs of the churches. Each church is supreme in itself and is itself the court of last resort. No



appeal can be taken from the decision of the local church, for there is absolutely no power above that church. If trouble arises in any church that may tell its troubles to the convention, and it may express an opinion and give advice which the church may take or not, just as it pleases, for the convention cannot enforce its opinions.

So much for the nature of a Baptist convention; now a few words concerning its functions—And by functions I presume is meant the object of such organization.

The chief function of a Baptist convention is through adequate committees and other agencies to "elect, combine and direct the agencies" of the denomination in its territory in an effort to promote the good of the Redeemer's kingdom at home and abroad. To be more specific, its chief function is to interest the denomination in its territory in the great work of saving the lost. And that they may be more effective in their work to organize them. To stimulate the churches to larger contributions to send the gospel abroad and for spreading it at home. To promote the cause of Christian education that our people may be more effective as workers for God. To erect houses of worship in destitute places. To care for the orphan and the ministers who have worn themselves out in the service of the Master. And to appoint the necessary committees, generally called boards to carry out these designs. In brief to do any thing not inconsistent with the independence of the churches that will promote the cause of the Christian religion.

Such, brother editor, are my ideas concerning the nature and functions of a Baptist convention. This was written in the rush of pastoral duties, consequently it is of necessity crude and incomplete, and these ideas but indifferently expressed.

N. W. P. BACON,  
Oxford, Miss.

#### Some Choice Men of the Pew.

DR. A. J. QUINCHE.

The subject of this sketch was a contribution to our State from the distant frozen North. He reached Mississippi by a circuitous route led by an unerring providence to the country of his adoption. Dr. Quinche was born at Fort Snelling, Minnesota, in 1827. His father was a native of Switzerland. He left that famed country, crossed the great ocean, and passed through the olden states of the union to seek his fortune in the thinly settled northwest. The name Quinche is in Switzerland pronounced "Cash." From Switzerland came out the Helvetii, whom Julius Caesar met as his first formidable foe in his Gallic war. The great Roman found them men of valor, who only stubbornly yielded to him on the field of Bibracte. Switzerland was the country of William Tell, the skillful bowman and famous patriot, the hero of Margarten.

Dr. Quinche passed his boyhood in Minnesota, in the pioneer life of the Northwest. A graphic account of life in the Northwest in the early days is given in the century of last year by one who spent his boyhood in Illinois and Wisconsin about the time Dr. Quinche was reaching his maturity in Minnesota. The population was sparse, the process of mail ex-

ceedingly slow, and occasions of interest very few. The gathering of the settlers at the little wooden church and the barbacue on the fourth of July were the occasions for social intercourse. From these assemblages the farmers, blacksmiths and mechanics returned to their labors, refreshed in spirit and with renewed energy to meet adverse circumstances in gaining the necessities of life.

Dr. Quinche's original given name was Alexander, but when he was being christened the officiating functionary insisted that Alexander was not a Christian name and James was added to satisfy him. There are a great many things curious about given names: The initial "A" in L. A. Duncan's name does not stand for anything. It is simply to give better shape to his name when it is written or printed. The "S" in Gen. U. S. Grant's name is gratuitous. When he entered as a cadet at West Point he was, by a clerical mistake, registered as U. S. Grant, and ever afterward was so designated. There is something in a name, but we can put more into it by leading lives of honor and courage, these men have clearly shown.

I once heard that Dr. Quinche was, when a lad, a newsboy. I once spoke to him of the report, and was informed that the statement was not correct. When he was a student for awhile he delivered newspapers to subscribers early in the morning, that he might add to his means the amount paid him by the publishers. Work is honorable in all, but never more so than when the inspiring youth turns his hand to inviting work that will enable him to earn money, necessary to complete a thorough education.

Dr. Quinche was graduated from Columbian University at Washington, D. C., in 1849, when twenty-two years of age. He had prepared himself for teaching, and entered immediately upon the work of his life. He came to Aberdeen, Miss., where he taught until he was recalled by his *Alma Mater* to become a professor in Columbian University. He remained two years in Washington City, where he was married to Miss Mary J. Wilcox in 1857. In the following spring he returned to Mississippi, and in 1860 was elected to fill the chair of Latin, French and Spanish in the University of Mississippi. He remained at the University as the employe of the institution for twenty-nine years. He was exceedingly popular as a professor, and he left the imprint of his influence on many of the greatest men in Mississippi. Where is one of his former students who does not remember the courtly manner in which he was accustomed to say, "You may proceed with the grammar, please."

When the Civil war was an assured fact, the professors of the University resigned, and the educational work closed. But the board of trustees elected Dr. Quinche custodian of all the University property. It was his duty to see that no depredations were made on the school property until the war dogs should be claimed. Perhaps the trustees had no thought that an invading army would ever menace the financial interests of their school of learning, and little dreamed that they had most wisely chosen the man best qualified of all the citizens of the State to protect the Uni-

versity buildings. Gen. U. S. Grant was the first Federal general to enter Oxford. The Quinche family, if I mistake not, had prior to the war, lived for a while in Galena, Ill., while there U. S. Grant made that place his home. Gen. Grant was an old friend of the relatives of Dr. Quinche, and readily granted the custodian of the property a guard of fifteen soldiers for night and day to prevent any injury to the building. This precedent was always observed when the Federal troops were in Oxford, and the buildings were ready for use when the civil strife was over.

I remember my first meeting with Dr. Quinche. Yes, I remember it well. It was in the fall of 1869. I was introduced to him in his study by a little slip of paper from Dr. Waddell. The genial Dr. Quinche at once gave me a selection from an ode of Horace to read as a test of my fitness for his acquaintance. A great many men in Mississippi know how pleasant such an introduction to him was, and with what feelings one went out of that study after a half hour stammering and confusion. I most cheerfully confess that since that day, I have spent many a half hour with that learned doctor that I enjoyed much more than that running of the gauntlet to get into the department of Latin over which he presided.

Dr. Quinche's position in the faculty of the University was for many years unique, it was perplexing and frequently embarrassing. He was almost alone as a representative of his denomination, and was under a raking fire on two sides. He was for years the only Baptist in the faculty, and much of the time without a Baptist on the board of trustees. It may have been purely incidental, but Baptists in official relation to the University were not much in notice until 1872. We have had on the board of trustees, Rev. D. P. Bester, 1865-69; Rev. M. P. Lowrey, 1872-76; Rev. Chas. H. Otkin, 1876-82; Theo M. White, 1880-89; Judge A. H. Whitfield, 1889-91; Rev. J. B. Gambrell, 1891-93; Judge A. H. Whitfield, 1896 to date; and Supt. H. L. Whitfield, ex-officio, 1898 to date.

Dr. Quinche was the only professor who was a Baptist during his incumbency until 1873, when Dr. John L. Johnson became professor of English. While the trustees were conferring the honorary degree of Doctor of Divinity, it was not conferred on any former student of the University who was a Baptist, and the honorary degree of Doctor of Law has to date been conferred on only one Baptist who has attended the University. I make these statements about an institution very dear to me simply to show that Dr. Quinche was long the burden-bearer of our people at the University.

And he had to bear the University before the denomination. With distinct emphasis many of the best Baptists in the State denounced the University. It was by some denominated the foster-mother of infidelity, and carelessly permissive of drunkenness and immorality. Dr. Quinche had, almost alone, to meet this onslaught for many years. About 1870, Elder J. B. Gambrell, then pastor of the Oxford Baptist church, began to turn the search-light both ways. He argued in well prepared articles in a secular newspaper, that

Baptists were not represented in the University as fully as other denominations, and was answered by Dr. James A. Lyon, a Presbyterian minister. Dr. Lyon said on one occasion that Dr. Quinche left no chance for Baptist boys of the University to go astray, that the boy's track at the depot had not gotten cold before Dr. Quinche was after him with Sunday-school papers. The omniscient One alone knows how heavy were the burdens the great man carried many years of his life.

In 1889 came the great upheaval in the affairs of the University. I have written of it in Baptist Annals, and will not here say more than that Dr. Quinche was among the number of professors who then lost their place in the faculty. The fell stroke came at a most trying time for him. He was suffering at that time from one of his periodic attacks of insomnia, and really needed rest. Instead of getting recreation the greatest distress of his life came upon him. Some of us were not unmindful of the trying ordeal through which he was passing, and did every thing in our power for him.

There was a desired position in the faculty of Mississippi College to be filled in the summer of 1889, and his application was entered for the position. The vacancy was to be filled at a meeting of the trustees at the Convention at West Point. One night, while the trustees were in session, we had the majority of the board for him, but a plea was made by some member for more time, which obtained. The next day the testimonials of an applicant for the position were read, and many of the trustees were delighted with them. Dr. Quinche's name was withdrawn to spare him the humiliation of defeat. At that time he had gone sometime without sleep. Insomnia is a disease caused by the enlargement of the blood vessels of the brain. Men of great business cares and laborious students are especially subject to it. Maecenas the Latin patron of learning, and the friend and protector of Horace, Varius and Virgil was, in his last years sorely afflicted by it. A rippling stream of water was caused to babble by his bed-room to soothe him to slumber, but with little effect. Dr. Quinche was thus afflicted. For many days and nights sleep could not be coaxed to his eyelids, which caused temporary aberration of mind, which brought on the end. We leave it for sweet charity, that "thinketh no evil," lily-handed to draw the veil over the occurrences of the last ten days of his mortal career.

Dr. Quinche was called by the citizens of Oxford, "The Good Samaritan." If any one needed the helping hand, he happened along about that time. His horse and carriage, "Dapple and the slipper," gave a good ride to many an invalid, who sighed for recreation in the pure, open air. If one sprained his ankle, or fell from a scaffolding, Dr. Quinche was there to carry him home. He was as the man of Samaria at the bedside of the sick and the dying. A year ago I stood with bared head at his grave. His mortal remains are resting in the cemetery at Oxford, awaiting the call of the morn of the resurrection. Near by are the graves of Deacon W. H. Carothers, and Dr. M. W. Philips. With mingling emotions I stood by the rest-

ing place of these three choice men of the pew, and in a half unconscious way began to soliloquize as to my former relation to these three chosen men of God. I had tried, in years gone by, to do my duty to them as their pastor. I had preached as best I could after prayers and tears had attested before my Lord my earnest desire to meet their spiritual needs. I had realized my insufficiency in my efforts to lead them in the ways of piety. We had our differences of opinion. I had no charge then to lay on their graves, but a memory sweet with recollections. With quivering lips I closed my soliloquy and looked on the graves, where silence unbroken reigned, and turned my face toward the blue sky, there came not back so much as the echo of my voice, nor shall the response come until we, four, shall meet inside the jasper walls.

Z. T. LEAVELL.

#### Sayings.

"When will we ever get rid of these contributions for State Missions? As soon as each and every community in our State shall have the glorious gospel of the blessed God."

A. J. MILLER.

"As we build up our Lord's cause in our State, we shall build across the borders."

A. J. MILLER.

"I am deeply and personally interested in every work that comes before this body. Whenever a brother speaks to any subject brought before the Convention, I feel that that is the paramount subject."

J. B. SEARCY.

"I am happy today because our State Mission treasury is about equal to the drafts to be made upon it."

A. V. ROWE.

"I feel that as I face the new year and new century, that we must meet our State Mission obligations more promptly."

A. V. ROWE.

"The State Mission Board has done about \$10,000 worth of work on about \$7,000 capital year by year."

A. V. ROWE.

"The building of the church house at Biloxi is the last public enterprise of my life."

J. B. SEARCY.

"I have unanimously constituted myself a presiding elder from here to Gulfport."

J. R. JOHNSTON.

"When Bro. Johnston comes to Gulfport he had better behave himself, for I am bishop there."

L. E. HALL.

"You may say a soul in the Delta is worth no more than a soul anywhere else. True, but my brethren, you can get more out of some souls than you can out of others."

R. A. COHRON.

"The difficulties in the way of foreign missions is not in the foreign fields, but in the home land."

R. J. WILLINGHAM.

"How much do we give for foreign missions? We give one dollar in each fifty dollars we give for foreign missions."

R. J. WILLINGHAM.

"Twenty years ago there were only two schools for girls in Canton, China; now there are over one hundred."

R. J. WILLINGHAM.

"Some people say let us call our missionaries home from China, you know that it took over three hundred years to overcome the royal edict to destroy all the Christians."

A. C. WATKINS.

"There is hardly a convert in foreign fields that has not been spoken to first by a lady."

A. C. WATKINS.

"I do not shoot a large ball, but I am a kind of gatlin gun. I try to shoot a great many small balls, and I hope by shooting a great many small balls that I shall be able to pierce the armor plate of selfishness."

AUSTIN CROUCH.

"God has not said wait till I establish peace among all the nations. No! He says to you and me: Go to them and preach the gospel."

AUSTIN CROUCH.

"If you and I would take a small particle of the dynamite of God's word, we can blow open the vaults and safes of our brethren and have free access to their money."

AUSTIN CROUCH.

"Praise is the purest form of worship. We come before God as beggars when we pray for his blessings, but when we praise him for his goodness, we express gratitude for benefits already received and has it no selfishness in it."

W. C. GRACE.

#### The Baptist Historical Society of Mississippi.

This organization met at 8:30 p. m., July 4th. Rev. W. J. Derreck, Canton, directed the devotional exercises, after which President J. H. Whitfield called meeting to order. Secretary B. G. Lowrey read out the names of members.

Rev. S. G. Cooper, of Pontotoc, then delivered the annual address, on the subject of Baptist History in Mississippi During the Closing Century.

At the close of this address some amendments to the Constitution were made.

The following officers were elected: S. S. Cooper, President; B. G. Lowrey, Recording Secretary; J. T. Buck, Librarian and Treasurer; L. S. Foster, Corresponding Secretary.

"The Baptist ministry in Mississippi of one hundred years ago numbered in its ranks but few college-trained men, and possibly not one who had been trained in a theological seminary, not that these things are not to be appreciated, but that we may see their necessity of relying upon God's word and spirit."—S. G. COOPER.

"The reason Baptists have not written more history is that they have been too busily engaged in making history."—W. J. DERRICK.

"Your name may not appear on any page of the history of Baptist affairs in Mississippi, but it will appear among those whose names are written in the book of life."—W. J. DERRICK.

"Would that all Baptists were Baptists not that they might differ from others, nor because of a brilliant line of ancestors, but because God's word makes them so."—S. G. COOPER.



## CONVENTION SERMON.

J. L. JOHNSON.

MATT. II:20.

"They are dead which sought the young child's life."

### I. THE UNIVERSAL BELIEF IN DEITY.

1. Every National History, however scanty in details of national life, reveals the consciousness of the people that there is a power superior to them; a presence in authority, overruling desire and will and work, directing influences and events so that they shall concur in fixed future results, thus controlling human destiny. This consciousness is the involuntary, universal testimony of men to the existence of God, and

2. It expresses itself in multiform ways. For some nations the Fates spin the thread of every man's life and direct it to its end, over a course fixed and unalterable, in spite of all his efforts to deflect it. For others the Stars determine destiny, and that star under which one is born, decides his character and orders his career. Yet other nations had many divinities, to one of which each individual attached himself, made his offerings, and looked for protection and blessing.

3. Among the ancient people was one nation that worshipped but one God. They declared that he revealed himself to them by many tokens, promised them great things, and built up their faith by the performance of these. They said that he spoke to them openly from the pavilion of his glory and gave them promises of unspeakable blessings, to mature in the fulness of time.

Chief among these was the promise of a Savior, who should be able to meet all the necessities of men and satisfy them; who, for all that accepted him, should bring atonement for sin, and along with it means of spiritual regeneration; that thus, they should be filled with desire for life where all is pure, and being made into the likeness of the sons of God, they should dwell forever as God's children in the ecstasy of the divine presence.

4. In this belief men have now lived for thousands of years and died expecting to realize all these promises after death; lived soberly, righteously, godly, and died with the shout of the victor on their lips. They have done this because of their faith; they have died declaring that they were at peace with God; that death had no sting for them, the grave no victory; nay, more, that the very tomb was luminous, and that beyond it they could hear the bells of heaven ringing and see the light of the eternal shore.

### II. IS THEIR BELIEF REASONABLE?

What is the attitude of your mind toward these men and the faith that made them strong at a time when others are weak? Or, do you doubt that they were strong, and feel rather that they are to be pitied—these men who believed in one God, and a revelation from himself to them? First, establish to your satisfaction that Jehovah is God; and second, that the promises contained in this book which we call the Bible, were given by God to men, and the rest will follow easily. Have you done both of these things? If not, I have no message to you. If you have, hear me.

1. The promises are his own, made voluntarily and were determined, therefore, only by his will. Their performance is conditioned, likewise, only by his truth.

No better basis can exist for the expectation that a Savior would be given to the world, for none, I believe is conceivable. Listen to this creed: "I believe in Jehovah as God. I believe in the Bible as his word, revealing his will to men. The Bible promises a Savior to them. I believe, therefore, that they will have a Savior." Brief as is this creed, it holds all that man can want, or accept. His faith has for its foundation the word of him whom we accept as the eternal God; and when that fails, the human world is a wreck, and there is no salvage.

2. One of us resolves to do a certain thing. The plan is matured; the cost is considered, the project undertaken. It may fail, as many of us all too

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sadly know; fail in the very beginning, because of some unforeseen and inseparable obstacle; fail, after an auspicious and encouraging progress; fail, even then, when triumphant completion seems to be within easy reach. But the failure, in any event, will result not from lack of will, but from lack of power, on the part of him who resolved and undertook.

3. And here we came into painful, yet glad contrast with God. If it is true that he resolved to give the world an all-sufficient Redeemer to ransom, purify, glorify that world; who, or what can hinder, that he should not make that purpose effective? Who, or what can intervene that he should not pursue his purpose unto ultimate success, even unto absolute realization? Not man, nor angel, nor devil, for all are his creatures and subject to his will. All-knowing, all-powerful, all-present, all-loving, he is beyond failure.

Yonder in Boston harbor, rides a good ship manned with as fine a crew as ever climbed a mast or pulled a rope. Years have been consumed and millions spent in its construction. Its cargo is safely stored and its decks are crowded with passengers waving farewell to friends on shore. All that man can do, has been done; the signal is given and the panting engines breathe forth power. The answering ship, like a sea-bird, cuts the wave and passes out of sight.

Will it reach its destination and fulfill the hopes of its builders? Will it justify the confidence of those who entrusted life to it? "No man knoweth. No man can tell." Perchance, the speck that cuts the horizon yonder is all that will ever be seen of it. Perchance, a thousand hearts now buoyant with expectancy, shall presently become anxious. Perchance, anxiety shall give place to fear, and fear to despair, when, after many days no tidings have come, and gloom, dark as the hall of death, shall settle over a hundred homes to be lifted no more forever.

That was the work of man. Uncertainty marked it as his own. Not so with God; his ships never go down. No storm ever parted their timbers; no sea ever swept a passenger from their deck. He is never overtaken; along the line of his purposes the light ever lies and upon it is the insurance policy of an omnipotent will.

### III. CLEANSING THE WAY FOR HIS PURPOSE.

What then are we to look for in furtherance of this purpose? First of all, the opening of the way to its accomplishment. This involves the removal of every man and every thing that obstructs it. It is this thought that is suggested by my text: "They are dead that sought the young child's life"—and it might be added, "because they sought it." The "child" was Jesus, the "dead," King Herod and his ministry.

1. Herod's Death. The words of the text indicate the year of the incarnation. Herod was at the head of a royal government "whose splendor recalled the traditional splendor of Solomon." When "the shining messengers of the sky" announced the birth of the promised Savior and guided the wise men of the East to his presence, Herod's heart was stirred against him and he sought his death. But a dream concealed the child from the king and another dream caused his removal by night into Egypt—a journey for which the gifts of the Magi had prepared and provided for him. That year Herod died and the way was opened for Jesus to return.

2. The Result of his Defiance. There is something here worth thinking about. It was needful now that Jesus should live, even as later it was needful that he should die. But first he must live. That he might become a man, keep the law, give example of a sinless life, so that he might offer it as a substitute for the life of all who had sinned and were therefore under condemnation of the law. All these were parts of the divine purpose and plan.

Across this plan fell the shadow of one of earth's greatest kings, whose wrathful voice hurled defiance even unto heaven he as gave order for the destruction of the "holy child Jesus." Right at the beginning of this great purpose stood Herod,

denying its right to proceed. He was a fit type of the opposition which the world was to park against its own highest and best interests. Royal prerogative, the purple, the crown, the throne, spoke all in him, challenging the divine purpose, defying the divine will and threatening to bring all to naught. This defiance was recognized, this challenge accepted and the gage of battle taken up. As a result, the purple was laid aside, the crown taken off, the throne vacated; the eye that flashed defiance became lusterless, the lips that ordered the destruction of God's Son became silent, and he whose shadow fell across the line of God's plans, withered under his breath and returned to the dust of the earth. That year Herod died, even while there was still heard in Ramah the voice of lamentation and great mourning, Rachel "weeping for her children and refusing to be comforted because they were not." Herod died; Jesus lived, and God's purpose went forward.

3. The Notice Thus Served. These events, occurring at the opening of the plan to give the world a Savior, serve notice that God meant and means still to execute his own sovereign will; and that whoever stands in the way of it, does so at his own peril. It is as though he said: "Take notice, great and small; take notice, kings and princes of the earth. I mean to provide for the redemption of the world. Learn from these acts of mine the doom of all who come between me and my purpose."

### IV. THE DOOM OF ALL OPPOSERS.

This notice was served 1900 years ago. It was written in Hebrew, in Latin and in Greek. It has never been taken down and the world's history has ever since that day been consistent with that notice. All the obstacles possible to the Evil One have been parked against the religion of our Lord Jesus Christ. But the story of nineteen centuries is the story of a triumphant purpose before which Christianity has met all forms of hinderance and conquered all it met.

1. Look backward. We stand now at the close of the 19th century; behold what it has met and what has been the issue of the conflict.

(a) Scepticism—with honest face, or hypocritical smirk, has questioned the divine origin of the Bible, which we have accepted as the revelation of God's purpose to save the world. Honest sceptics, like Lyttleton and West, have been conquered by their investigations and fallen into line with its purpose. For the rest, the centuries as they came and went, left the register of the text: "They are dead." Like candle moths that played with the consuming flame, they are gone; but God's purpose has not been stayed.

(b) Infidelity—with its bold front, scornful and derisive, has mocked at the childishness of the Christian's faith, pitying and flaunting the puerile weakness of those who can believe in miracles. But the centuries pass and they pass too and are gone, while that which they despised and ridiculed, moves steadily forward with increasing volume and impetus. Century after century the knell is tolled: "They are dead." Who cares to-day for Payne, or Hume, or Voltaire, or Gibbon, or Ingersoll, or any of their sort? "The Brook," that sung so blithely rippling in Tennyson's words:

"Men may come, and men may go,  
But I go on forever,"

told the story of the divine purpose, and Christianity lives.

(c) Persecution—has lifted its mighty mailed hand under royal edicts, and the blood of martyrs has flowed freely, watering the earth and sending it for new harvests of the Christian faith. "Truth crushed to earth" has always had its resurrection and it has always risen transfigured with redoubled beauty and power.

The century clocks have tolled the knell for Herod, and Nero, and Domitian, and Julian, and Decius, and Aurelian, and Maximian, and Diocletian, and Galerius, and Bonner, and Gardner, and Alva, and Story, and the French Nero, Charles IX, and the English Gorgon, Mary. After their bloody work, "They are dead;" their memory is their shame and in their fate they repeat evermore to

1900.

the world the notice of the fate of those who harden themselves against God.

But Stephen, and Peter, and Paul, and Polycharp, and Perpetua, and Justyn Martyr, and Cyprian, and Huss, and Jerome, and Ridley, and Ann Askew, and Latimer, and Boner, and Hooper, speak from the heights of their martyrdom, saying to the faithful:

"Be of good cheer, victory and the crown are before you." And cheered by their examples and words, the faithful have held to their faith, and received into their ranks the multitudinous children of faith born of persecution.

Instead of crushing out Christianity, hunger, thirst, imprisonment, the rack, the stake, fire, sword, death have added to its power and ministered to its prosperity. And so, looking back over these nineteen hundred years, we see this great purpose unfolding, this plan for ransoming the world, steadily progressing, all the while subsidizing to itself new forces.

2. To-day Jesus is no longer a child, leaning on the bosom of his beautiful but frail mother, as she flees from the wrath of the king. He himself is a King now and heaven is his throne.

On his head are many crowns, glittering with the colors of many nationalities. The white hand has put them there; the red hand has put them there; the yellow hand has put them there; the black hand has put them there; and well-nigh all the languages of the earth are the instruments of his praise. That knightly man, Mr. Gladstone, who was sometime king of England, said shortly before his death, that Jesus of Nazareth's subjects number a little more than half the world's population. He may have erred; but of one thing, I feel assured, namely, that the most vital force on earth to-day is the name of Jesus. It is potent in "society," in science, in history, and even in politics. There is nothing the "society-man" fears so much as that name. It would stay his giddy whirl in the midnight dance. It would bankrupt his partner in "society," the saloon-keeper, if posted over his door and counter. It is itself the very center of the world's history, and the counting of time is now from the year of Jesus' incarnation. It stayed the hand of Kentucky, that she sent not back her soiled and unclean son to the halls of congress; and to another, an open and self-justifying violator of New Testament laws, standing at the door of the National Legislature, and demanding admittance, the name of Jesus was more potential than the votes of all his constituents in polygamous Utah.

To-day the thrones of the unfaithful are crumbling to their foundation; the kingdoms of the infidel are torn within and attacked from without; the mummy civilizations that have rejected him so long who declared himself to be the light of the world, are now apparently entering an eclipse that promises to be total and perpetual; and the "isles of the seas," awakened from their lethargic ignorance by the rude hands of strangers are, consciously or unconsciously, waiting for the divine law.

To-day, if Jesus were to come to earth, whether riding in lowly wise upon the foal of an ass, or apparelled in the insignia of his kingly office, and attended by an escort garbed in the brightest harness of heaven, ten thousand villages, and towns, and cities would throw open wide their gates for him, would carpet the way with palm-branches, would fill the sky with acclaims of praise, hosannas to the King.

3. Looking forward, then, shall we say: that, the purpose of God shall attain its end. The gospel train shall make its run and discharge its passengers safely, and woe, woe, woe to all that stand upon its track and question its progress! As sure as destruction awaits him who faces the head-light of an engine, as it plunges forward in its great career, so surely must he perish who stands against God. He said that Jacob's people should go back from Egypt and into their own goodly land. There was much in the way: opposition of kings, the Red Sea, the wilderness. But plagues and death softened royal hearts; opening waters and death met the demands of the sea; and bread from heaven and the cloud-pillar sufficed for the wilderness. They went back; but their pathway was strewn

## THE BAPTIST.

with the carcasses of those who challenged their right and sought to hinder their progress. When Jacob's people stood on the banks of the Jordan, whose waters parted for their crossing, "They are dead," might have been said of all who sought to hinder them.

Even thus shall the word of God be fulfilled concerning the promised ransom of men. In all this changing world there is one thing that changeth not: "The Scriptures cannot be broken; the word of the Lord abideth forever." Amid all the uncertainties of earth, there are, therefore, two things certain:

First, christianity shall triumph. The kingdoms of this world shall surely become the kingdom of our Lord and his Christ.

The second, That they who have been toiling with him shall be the inheritors of that kingdom.

O Children of the all-loving God! brethren of him who was pierced for sin for us all; you have failed, some of you in many things, many of you in some things, and some of you in all things in this world, as you think. In this one thing, at least, certainty awaits you, for "He shall not fail nor be discouraged, till he have set judgment in the earth." The certainty of heaven will atone for all earthly losses and he who wins heaven wins all that God can give.

You believe in God, you trust in his Son and your salvation is assured. Put your hearts in his hands, if you are troubled; and put your hands to his triumphant work and keep them there until heaven's gracious curfew shall assail you. Then lift up your eyes and behold, before them shall be a vision of the Celestial City and in its open gateway he whom Herod sought to destroy, bearing still in his body the tokens of Calvary and stretching forth to you his beautiful, beckoning, welcoming hands.

### Dots From South Mississippi.

#### TO THE BAPTIST:

The climate in this section seems not to agree with some of our promising young preachers. Within the last few years we have had to locate in our midst such young brethren as Riley, Yarborough, Price, Bond and Lawrence, but now they are gone, and if those of us who are left can do nothing else, we can stay, and that is better than doing nothing. I am truly glad to know that those young brethren who came and went, are filling important places elsewhere. Bro. Yarborough is certainly doing a fine work in Jackson, where it seems that the Holy Spirit directed him. Not only is he doing a good work as pastor of the Jackson Baptist church, but he does not fail to edify the saints in his notes on the S. S. lessons, which make their weekly appearance in THE BAPTIST. It may be because of the high estimate that I placed upon Bro. Yarborough on my first acquaintance with him that leads me to appreciate his work the more. May the Lord strengthen his hands for every good work that lies in his pathway along life's journey.

And then comes our young, wide-awake, energetic, and enthusiastic W. P. Price, than whom I haven't a warmer, personal or more intimate friend th. I trust that the providences of God my lead him back to South Mississippi some day. He injects so much spice and pop and snap into the B. Y. P. U. department of THE BAPTIST till one never grows weary in reading it. True, he may have run off the track just a little bit in the THE BAPTIST, June 21st, in his running comment on "the Sunday School lesson of the loaves and fishes," with reference to "the lad in his teens, who was thoughtful enough

to fill his pockets with bread and meat. Grant that the lad's mother put pockets in his pants, he must have been too "thoughtful" to have crammed them full of meat. Then Bro. P. informs us that "after they had all eaten, the Lord ordered the fragments to be gathered up and turned over to the lad, for it was his, and he then, after he and all the people had eaten to their fill, had twelve big baskets full left to sell or take home with him, etc." In my humble way, I had thought, perhaps, that there was just one basketful for each of the disciples to carry along on their wearisome journey, but Bro. P. says they were "big baskets," and were "turned over to the lad, to sell or take home." It was an unfavorable time for marketing the fragments, as every one had just eaten to his fill. Far from home as he was, it was quite a task for "a lad in his teens" to carry "twelve big basketsful" of provisions home with him. Surely, he was very stout of his age.

With reference to the lesson, Bro. P. says: "The teachings are many and all on the subject of giving, etc." We need not be at a loss to find scriptures that teaches us on the subject of giving of our means to support the Lord's cause. But his miraculously feeding the hungry multitude certainly does not teach us a lesson on giving as intimated by Bro. Price. If you can get a lesson on giving, etc. out of that miracle, you can get infant baptist or any thing else out of it that you want, and even that you don't want.

Our Lord would teach us by this miracle of feeding the tired and hungry multitude, how unlimited are His mercies and that he is in sympathetic touch with all the diversified forms of poor, suffering humanity, and how unbounded His grace in the salvation of lost sinners. Like the exuberant waters that for these six thousand of years have flown down the channels of the great rivers, yet their fountains have never run dry. The thirsty cattle upon ten thousand hills may come and drink to their fill and still the waters continue to flow.

Like yonder sun, the great luminary of day, whose brilliant rays have lighted up the darkened pathway of myriads of Adam's fallen race who have come to earth and gone, yet his rays are as resplendent to-day as when first shed upon the "fair fields of Eden."

Even so the grace of God in the salvation of men is as boundless as an ocean, without either banks or bottom. Millions upon millions of lost sinners have come to this "Fountain filled with blood" and are gone to glory, and still in heaven there are seats unoccupied and harps yet unstrung.

May the Lord bring us into a higher appreciation of what he has done for us in redeeming us and making us kings and priests unto God is my prayer for Christ's sake.

J. A. S.,

Bogue Chitto, Miss.

From Wiggins.

#### TO THE BAPTIST:

Our church at Wiggins will begin to build a good house of worship in a few weeks. We have recently closed a good meeting there in which we were aided by Bro. J. L. Finley. His sermons were strong, scriptural, plain and would have been creditable for any occasion and any body. His work prospers because the truth is powerful.

L. E. HALL.



## THE BAPTIST.

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## The Convention.

It has come and it has gone. We have all had some time for reflection. We have reviewed the work of the Convention. We apprehend that it is conceded on every hand that we had a great Convention. In the main we had agreement; and, even where we differed, there was generous consideration extended. It is well that we have differences some times. Without differences there would be no friction, and friction sometimes is necessary. Friction will purify, sharpen and stimulate. Friction itself never hurts. It is the animosity engendered by it that does the harm. But, if the spirit of Christ be in us, we shall always rise superior to hatred, suspicion and jealousy. We trust that, if any one in the Convention did not get all he had fancied himself entitled

to, he will not cherish any malice or the smarting of any sting. It would be rather singular if every one in a great Convention of such diversities of gifts and tastes should see everything go to his liking. But considering the freedom and minor differences among Baptists it is the wonder of the world that they attain such unanimity in these great gatherings.

We were perfectly satisfied with the officers chosen. They are fine men, and efficient. But we must be allowed to raise our voice against the method of electing the president. All present will remember that the Convention instructed the secretary to cast the ballot for our president. Brethren, Baptist churches and conventions are democratic bodies. And while a convention may, because it is democratic, instruct one person to cast the vote for an officer, yet it will scarcely ever fail to offend or displease some messengers present. In most cases, no doubt, the result would be the same, but the method of each one voting directly for his choice would insure satisfaction to all; for, being democratic, we would gracefully yield to the majority.

The Convention rose to high-water mark in its gifts to the several objects claiming its beneficence.

On account of the incessant June rains, the agricultural outlook was very dark, but, notwithstanding this fact, pending the discussion of the report of the trustees of Mississippi college, President W. T. Lowrey made a statement that there was a deficit of salary of faculty of \$400, and in a brief time the entire amount was covered in cash and good subscriptions.

The church building question being reopened, Stacy Lord took the floor, and assisted by Dr. J. L. Johnson, soon provided for \$3000 of the Convention's indebtedness on Jackson church building. This was not paid in cash, but it was covered by as good subscriptions as can be had in Mississippi. Seeing this debt provided for Dr. Sproles and his collaborators rejoiced. And the Convention being scriptural "rejoiced with them that do rejoice."

Superintendent L. S. Foster stated to the Convention that he needed \$1500 to provide a water supply for the Orphanage, and without

seeming worry to the audience a collection in cash and subscriptions of \$1005 50 was made for the purpose named.

Then on Sunday morning when Dr. G. O. B. Eager, representing the Southern Baptist Theological Seminary asked aid for the students fund of that institution, the Convention responded with a subscription of \$267 50. The whole amount raised at this Convention was \$4,673, and this under the most discouraging coop conditions which have for some while confronted our people. This is the largest amount we remember to have seen raised by the Mississippi Baptist Convention.

Now, brethren, let every one represented in this aggregate see to it that he fulfills his promise, that there be no broken links in this chain. We are a great people; we have undertaken great things for our God; and, if we shall prove faithful, he will honor us. When all these subscriptions shall be met, a great burden will be removed from Mississippi Baptists.

## Humor.

"The only way to prevent what's past," said Mrs. Muldoon, "is to put a stop to it before it happens."

"I ain't one to be bothering the Lord every time my bread don't rise," said Annie. "No, I help myself long's I can, and when I can't I ask help. It's the way I'd be done by, and it's the way I do."—*Ocelote Tunes*.

"When I married ye, ye hadn't a rag to your back," said Dennis. "And now I'm covered with them," answered his wife.

A shoemaker has a card in his window reading, "Any respectable man, woman and or child can have a fit in this store."

"Yes, my hands are soft," said young Dudley, at a small party the other night, as he gazed at his useless appendages. Then he added: "Do you know how I do it? I always sleep with my gloves on."

"And do you sleep with your hat on too?" asked a pert young woman.

"Oh, no, answered the dude. Then he could not imagine what the company were smiling about.

## Blue Mountain Chow Chow.

BY ST. CLAIR LAWRENCE.

Some one suggests that in this money loving, money serving age, shrouds have gone out of style, because they had no pockets.

People who believe that good works are the means of salvation are simply putting the cart before the horse. Salvation is of grace, "not of works, lest any man should boast."

In the right kind of a revival, if the converts fail to shout they are very apt to look so happy that the Christian mothers will praise God aloud, however fashionable the congregation.

There are some church people who never forget to shake hands with the preacher, and profusely compliment the sermon, until their liberality is so exhausted that they forget to invite the preacher home with them for dinner.

It is a bad day for a Christian when he begins to reckon himself better than his neighbors, has all the religion he needs, and has distanced Paul who said, "when I would do good evil is present with me."

Brother George U. Hampton of Oxford is dead. Having known him more than forty years I can safely testify to his faithfulness in every relation of life. He was one of the most conscientious Christians I ever knew, and useful in every sphere he occupied during his entire history of more than forty years as a Baptist. God comfort the bereaved family.

Bro. E. E. Thornton, the New Albany bishop, is heartily rejoicing. No wonder, since the Lord has answered his prayers and the prayers of his people so graciously. On Sunday, the 24th ult., he led into the watery grave thirty-six new converts as the result of a glorious revival, during which Bro. Geo. R. Cairns of Nottingham, England, did the preaching. Bro. Cairns is a great preacher, but the Lord is greater than he, to whom be everlasting praise. The several religious denominations faithfully co-operated with Bro. Thornton are his people in the great work.

A fifth-Sunday meeting, to be continued the following week, is to meet with the Academy church on Sunday the 23d inst. Pastor W. E. Berry is to be assisted by the writer of these paragraphs, during the weeks service. We sincerely hope to enjoy the presence and leadership of the Holy Spirit that the church be revised and many souls saved.

## Baptist History.

DEAR BROTHER BAILEY:—I wish to write you a bit of history concerning our Baptist in my section of country. If it is worth printing, print it, if not away with it.

1. The number of churches within ten miles of Mayton, Rankin county, are ten. Looking south we have Galilee with a good house and a membership of 60 or 70, with W. H. Boone, pastor. This church is not over ten years old. Southeast we have White Oak. Here they have a very poor house and a membership of 75 or 80. This church is probably fifty years old. Here my grandfather and mother (on father's side) lived and died. It was here that I was converted when I was but

a boy. The preacher was John Fletcher, a very poor, unlettered man. It was here that I baptized my first converts, two beautiful young ladies. This church is poor in good works at present. It is pastored by Rev. L. J. Caughman. Southwest is County Line, and is twenty-five years old, I guess. It has a good house if it was finished. This was my first charge. Here I preached for six years. They have divided and sub-divided, but still have a good membership of some 50 probably. Rev. L. S. Terry is their pastor at present. Southwest, ten miles, is Clear Creek. It is about six or seven years old and has a beautiful house and a good membership of 50 or 60. It has for pastor, Rev. W. P. Chapman. West one hundred yards is Union church. This church is probably forty years old. It, like all of the old churches has furnished much of the membership of the younger churches. Here the Boones, Jones, Franklins and many others of the old citizens hold membership. It has been prolific in furnishing preachers too. Revs. C. A. Burnham, F. J. Franklin and W. H. Boone were sent out from this church. This church has a good house, a membership of 135. The writer is pastor here and holds his membership here with all of his family that are members. I have been pastor here for fifteen years, and have had from one to eighteen baptisms every year since my pastorate. Here I have watched the work closer and with more interest than at any other point. For four or five years we gave no money for missions, our church was then cold and indifferent. This was partly, if not wholly, the fault of the pastor. About 10 or 12 years ago the pastor began to attend associations, and hear sermons on missions, formed the acquaintance of J. B. Gambrell, heard him preach on missions, and in 1890 the pastor went to Howard College Bible Institute, conducted by the beloved D. I. Purser. It was here that I made the turning point, and from then until now, I can truthfully say that Union church has led every other church in this community in missions. She has given over one hundred dollars this year and will still give more. North, we go six miles, and come to Antioch, not the Antioch that sent out Paul—but the Antioch that has lived and wrought for over 50 years. So far as I know, it is the mother church of all the other churches in this country. They have a very poor house, a good membership, something like 150. This church has been well pastored and has a good, healthy membership, so far as I know. Rev. W. P. Chapman has ministered to them for 12 or 15 years until the present year, Rev. J. R. Johnston is the present pastor. East, we go two miles, and find Rockbluff. They have a splendid house and are of age, I guess, 35 years. Here the Rev. W. P. Chapman was licensed and ordained, and then the writer, later Rev. D. J. Miley. So you see it has been prolific in giving preachers to the world. Here W. P. Chapman and D. J. Miley hold membership. The writer was baptized here by Elder S. J. Hitt, 28 years ago next August. They have 100 members and are doing fairly well for their age. The writer is pastor at present. We go east 8 miles and we find Sardis, a little weak church with small membership. They

have a good house, and are about 9 years old. Rev. Daniel Molder preaches for them. We now turn north-east four miles, and come to Zion, a new church with a nice, neat house when finished. They have some 60 members, and are pastored by Rev. W. Boyd. We go 8 miles north-east and come to Rockville, about 12 or 15 years old, with W. P. Chapman for pastor, and some 130 members, I guess. They have a good house. These churches have seven or eight hundred members, and if properly organized could support two good pastors and one missionary, but as it is, they are supplied by eight preachers, some of them living twenty-five miles from their work.

Something might be suggested just here, that would do both preachers and churches good. Will some one else say it?

Yours in Christ,

T. J. MILEY.

## A Correction and Suggestion.

TO THE BAPTIST.

The Convention number of THE BAPTIST is especially valuable on account of the historical sketches it contains. Since a copy will, doubtless, be preserved by the Historic Association, it might be well to invite brethren to make corrections of any errors that may seem to appear in the history written, and let the corrections be filed with the paper.

In the article under the caption *Baptists of Mississippi*, by Bro. H. F. S., I notice the following: "From one of the sills of the Old Salem Church the gavel which President Venable now uses was made."

This is not correct. There were two gavels made, one for the Mississippi Association and one for the State Convention. Brethren C. M. Gorden, then pastor of the church at Natchez, and Bro. Marsh, of Natchez, were the parties to the movement. And the wood from which the gavels were made was taken from an oak tree that stood on or near the old site of the Salem church. All parts of the old church house having long since disappeared. This, of course, is an item of no importance, but I mention it to show how easy it is for errors to creep into history. It is quite probable that the tree from which the gavels were made was not growing until after the sills of the old church had finally decayed.

Fraternally,

J. R. SAMPLE.

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# Some Recollections of The Mississippi Baptist.

Jackson, June 30, 1900.

Dear Brother Bailey—You ask me for some recollections of my connection with "The Mississippi Baptist." That goes back to a period of more than two score years; and as I have no files of the paper, I must rely upon an old scrap-book and a good memory.

I was setting type in the Mississippi office when the paper was started in the early part of 1857, by Messrs Elliott and Williams, with Rev. J. T. Freeman editor. When Mr. Freeman took entire control of the paper, in the summer of 1857, he tendered me the foremanship. The office was in the rooms over the drug store corner State and Pearl streets. The outfit was all new, but we had no press, and had to depend upon another office. The paper at once reached a circulation of several thousand copies, and it was a big day's job for myself and all hands to get it in the mail. The subscription price was \$2 per annum.

Very soon after Mr. Freeman assumed entire charge, he published a notice that in his absence I was the only one authorized to make contracts or collect money for the paper. He was living at Corinth, and could visit Jackson only occasionally. I conducted a department "To Correspondents," and had weekly chats with many subscribers, of whom I learned to speak as "Bro." Denson "Sister" Stevens, etc. The acquaintances and friendships formed during my two years connection with the paper, will ever be prized, and Mr. Freeman's confidence and kindness will ever be specially cherished, in return for which I devoted to his paper all that I had of experience, skill and industry. At times I had to play the role of "managing editor," and exercised the right of revising and rejecting contributions that I did not think were suitable. On one occasion, I positively refused to insert an editorial written by Mr. John D. Elliott, associate editor, although in type, because, in reading the proof, I concluded that it was strictly political. We had a first-class row about it, but when the Publication Board met that week, I was sustained and commended. Mr. Elliott was a leading attorney of Jackson, a fluent and forcible writer. I met him in Denver several years ago and we had a pleasant chat over old times.

In the latter part of 1858, the friends of the paper contributed nearly two thousand dollars for the purchase of a power press, for which they received stock notes, payable in subscriptions. The office was removed to a frame building on the corner now occupied by Ehrman's market. The installment of the "Potter press" was an event in the history of the paper. It saved immensely in the weekly expense, and added much to the prestige and dignity of the establishment. The paper was always more than self-sustaining, and I found that the Baptists were not only good patrons, but good payers. In January or February, 1859, Rev. W. M. Farrar purchased an interest in the paper. It must have been his first experience in journalism. He was an excellent man, and had some good boys who helped in the office, and became good soldiers and preachers. "Alex," I think, lost a leg in the service. In January, 1860, Aaron Jones, of Jackson, Tenn., purchased an interest—Mr. Freeman's, I think. Farrar & Jones were the proprietors, with Mr. Freeman as associate editor.

I find in my scrap-book a copy of "Carriers' Address to the patrons of The Mississippi Baptist," January 1, 1859," which Mr. Freeman published, with this cautious explanation:

"We publish this week our Carriers' Address. It was written by our foreman for the benefit of the boys. We are not responsible for its politics, while the decided south-side view, we must confess, pleases our weakness that way. We enjoyed a smile at reading it, and wish not to rob our patrons of the same pleasure. While we would not risk the character of our paper, as a religious journal, on the merits of the production, we think our readers will agree with us in saying that we have a foreman of POWERFUL talent."

Here are two verses that I may be pardoned for wanting reproduced after forty years:

"We're told by old Buck that our country's at peace—

That internal commotions are beginning to cease;

That in Utah and Kansas, thro' his wisdom and skill,

The people no longer rob, plunder and kill.

His suggestions to Congress are good, in the main,

And if he gets Cuba, ever-praised be his reign;

But time flies apace, and already we hear

Of candidates waiting to fill his soft chair.

"To Spain he talks boldly—the impious old hag,

Who, with Britain, delights in insulting our flag;

And if Congress would aid him no doubt we would soon

Own an island the loveliest under the moon.

Success to Old Buck, for he means well enough;  
But this buying of Cuba, methinks, is all stuff!

By the laws of creation, it rightly is ours,

And we'll have it, in spite of all foreign powers!"

I resigned my position on the paper in the spring of 1859, and established a paper of my own. But my long and active connection with the paper inspired in me a "fellow feeling" for all the brethren of that faith and order. My good friend, William Jordan Denson, remarked to some of the brethren in the office one day that if "Bro Power would just get down under the water he would be all right," and I replied that if that were the one and only thing lacking, that I was more than willing to act upon his suggestion.

Immediately after the war, the Baptist State Convention was kind enough to select me as one of its trustees of the Orphans' Home, at Lauderdale, and I continued on the Board until the home ceased to be a necessity—the hundreds of children of Confederate soldiers for whom it cared, having grown up and found homes and occupations. *The Orphans' Home Banner*, in which I took special interest, trained a good many boys for journalism, several of whom are still at the "case" or in editorial sanctums.

My connection with the Home made me a sort of honorary member of the State Convention; and I had the right-of-way whenever I chose to discuss the Home or any other subject before the body. I looked forward to those annual meetings with much interest, and greatly enjoyed them. But scores of those I used to meet—earnest, and faithful and fruitful ministers and laymen—have long since joined the great majority, and we are

"Only waiting till the shadows  
Are a little longer grown."

When the end shall come, may the proofs of well-spent lives be all connected and revived, may our forms be chased and locked for the press of life eternal, and appear as new editions in a happy resurrection; and may none who read *THE BAPTIST* now, or henceforth, be conscience-troubled by unpaid subscriptions. It adds much to an editor's energy and usefulness to know that he is being prayed for, rather than preyed on.

With very best wishes, cordially and sincerely yours,

J. L. POWER.

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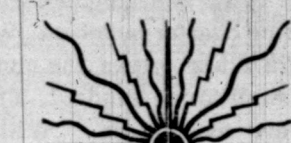
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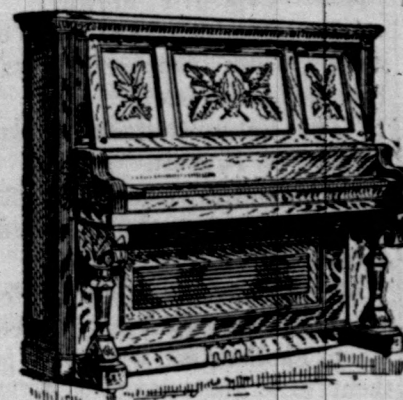
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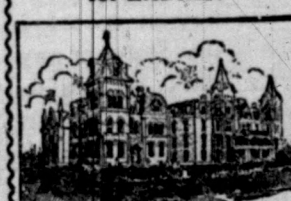
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## Ministers and Churches.

## ARKABUTLA.

You will please publish in THE BAPTIST that the fifth Sunday meeting in July will converse with the Hopewell Baptist church at Arkabutla, Miss., on Friday, before at 10 o'clock a. m. The same program will be used as given out for Bale Springs the 5th Sunday in April, as we had no meeting at that place. There will be conveyance for all who expect to attend at Coldwater, Miss., on Friday morning the 27th, and I hope all who expect to attend will write me beforehand.

B. R. HUGHEY.

## NATCHEZ.

This city has recently had a great spiritual awakening—more than a hundred souls born into the kingdom. Bro. S. J. Williams helped Bro. Butler.

Bro. Butler is the man for Natchez. He is honoring God with a consecrated life, and God is honoring his labors. The Natchez church is going to build. They have bought a beautiful lot in the heart of the city and are now ready to receive contributions to aid in erecting a house of worship in this noted, yet wicked city. No Baptist in Mississippi should turn a deaf ear to this plea, for we all know Natchez. It now seems God's own time to plant his banner there. Then let every Baptist become a co-worker with God in this noble movement. A few men in Mississippi should give \$1,000 each to it, quite a number should give \$500.00, two hundred should give \$25.00 each, and several thousand should give from \$1.00 to \$5.00 each. Baptists will be the denomination in Natchez henceforth, and we need another house there.

Let us enter into the joy of having a part in this work and "come up to the help of the Lord" forthwith.

Send your checks to Rev. G. B. Butler.

J. E. PHILLIPS.

## KOSCIUSKO.

We observed "Centennial Day" in our church on last Sunday. We arranged our program setting forth the work of Baptists during the past one hundred years. A large crowd was present and we closed our services by taking a good collection for State Missions. The following program will give some idea of the service.

"One hundred years of Baptist influence in History." Rev. Wiley Sanders.

"Baptist Beginnings in Mississippi." Capt. J. P. Brown.

"One Hundred Years of Co-operative Work Among Baptists." Bro. I. P. Lansdale.

"The Future Outlook for Baptists." H. P. Hurt.

Each of these speakers handled his subject in an able and forcible manner.

At our prayer-meeting services we are discussing doctrines peculiar to Baptists, and where we got them.

One joined by experience and two by letter.

## MERIDIAN.

Our meeting at Fifteenth Avenue church began on the 10th of June and continued twelve days. Bro. E. B. Miller of West point was with us to do the preaching, and he did it well. Bro. Miller is a "good minister of Jesus Christ." There were several additions to the church by experience and baptism. The meeting was of incalculable benefit to the church. We give God the praise.

G. C. JOHNSON.

## NATCHEZ.

God is graciously blessing His people here. Eight months ago we had twenty-eight in Sunday-school—the secretary's report Sunday showed one hundred and fifty on roll, and one hundred and thirteen present; besides we have organized a mission school in another part of the city with thirty pupils, making in all about one hundred and seventy pupils who are being taught God's holy word.

I have always contended that Bro. Flake of Winona and Bro. Brown of Kosciusko had the best schools in the State, but I take it all back now. Bro. R. Popkis of Natchez has the best school I have ever seen in this State, or any other. If you don't believe it, come and see. He is an earnest worker, his teachers are earnest workers, and their pupils are earnest workers and the whole church is praying for the success of the school.

A large and attentive audience greeted the pastor at 11 a. m. and 8 p. m. One united with the church from another persuasion, a promising young man who owns the Natchez Marble Works. He and another followed their Lord in baptism immediately.

The church has received into its fellowship in the past eight months one hundred and eleven members. Nearly all of these are at work for the Lord and are contributing of their means to support the gospel.

At 7:30 the senior department of the B. Y. P. U. was launched with twenty-nine charter members. We are sure in a few weeks the number will swell to one hundred. The officers are as follows. Willie Ditte, President; Miss Cora Hodges, Secretary; Miss Beulah Tiffer, Cor. Secretary and Miss Rebecca Kennedy, Treasurer.

The weekly dues are 5 cents. One-third of the money raised by the society is to be used for current expenses, one-third for missions, and one-third for the new church building. Our church building fund is moving right along.

Brethren, we are urged to follow the example of Bro. L. A. Duncan, and this week brethren Z. T. Leavell and H. S. Archer step in his tracks, one with \$10.00 and the other with \$5.00. Who will be the next? We are doing all we can ourselves, and we plead with others to help. Will not every Sunday-school in the State send our Sunday-school \$1.00 to aid in building the Sunday-school room in the new church? Will not every B. Y. P. U. in the State encourage ours by sending \$1.00 to help on their building? Are not there 100 men and women in the State who can do as Bro. Duncan and Leavell have done viz.: send a check for \$10.00? Are there not 200 who will send \$5.00? Are there not a thousand who will send \$1.00?

If you will only make Natchez a visit and see the conditions and the good a new building on a prominent street will do for us, surely you would make a sacrifice and help us.

Yours in Christ's name,

G. B. BUTLER.

FROM BRO. ARCHER.

Centerville, Miss., June 16, 1900.

Eld. G. B. Butler,

Natchez, Miss.

Dear Bro.—I am greatly rejoiced over your meeting. I thank God for such a great revival in Natchez, besides I rejoice because you are going to build a new house of worship in a more suitable location which will accommodate your large congregations. This is a move in the right direction. May the Lord continue to bless his struggling people in the city of Natchez. Wife and I send you five (\$5.00) dollars for the building fund. Please accept the offering. May many others do likewise.

Yours Fraternally,

H. S. ARCHER.

## BOONEVILLE.

Our meeting at Booneville will begin on the 1st Sunday in Au-

gust, with Rev. N. W. P. Bacon to do the preaching. We feel very much in need of a good meeting. I desire to ask the brethren over the State to remember us in prayer to Him who is able to give us a blessing, that we may have a great blessing of the Lord.

M. J. DERRICK.

## PONTOTOC.

Having enjoyed reading reports from a number of churches, and vainly hoping to see something about our work, I have concluded to tell the readers a few of the good things pertaining to the cause of Christ in Pontotoc.

From once a month services we now claim half of our pastor's time. We are a united people as to pastor. We feel that there is no better pastor in the State than our brother R. A. Cooper. A close Bible student, he seems to desire above everything to know the will of God as revealed in His word, and seeks to rightly divide the word, giving to each his portion in due season.

A largely attended weekly prayer-meeting, which a number of brethren conduct alternately, a large, live Sunday-school, a woman's missionary society and a children's society. Contributions to the various objects fostered by the Convention board, for last year amounted to \$663.45. The baptismal waters were disturbed 1st and 2nd Sabbaths in May when thirteen willing subjects were "Buried with Christ in baptism" awaits the ordinance.

Aberdeen Association meets with our church in September. Brother Editor, come and be with us. Pray that we may grow in the Christian graces.

We enjoy your weekly visits very much indeed, and desire that your circulation and influence may increase.

Your sister in Christ,

N. G. STEGALL.

June 30th, 1900.

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## Deaths.

Claude Alyn Loveless.

On June 27th the spirit of this sweet little babe returned to the God who gave it.

She was the child of our loved pastor and wife, and was born October 28th, 1899. For eight months she lingered here, and then in love and mercy the Lord took her where she will never know sorrow or pain.

May our Father comfort them and help them to realize that "He doeth all things well." 'Tis sweet to know that she is a link drawing her dear ones nearer Home, and "There'll be no parting there."

ABRIE MORRIS.

Graysport, Miss.

J. W. Lamb.

The funeral of Bro. J. W. Lamb occurred June 9, at Frederick, Miss.

Brother Lamb was borne in Greene county, Ala., Dec. 9, 1845, died at Frederick, Miss., June 8, 1900.

He joined the church at the age of twelve and made an earnest, consistent Christian worker. He had lived at Frederick for thirty years, and the large attendance and many expressions at his funeral told the story of his life.

He served through the Civil War and contracted the disease that finally overcame the physical man. But those who know him know what a sweet spirited man he was and how faith took hold upon the promises of God.

In deep sympathy,

R. L. BUNYARD.

Samuel Broadwater.

Bro. Broadwater was born in South Carolina in 1820, moved to Mississippi soon after the Civil War, having been stripped of a good fortune, which he, by frugality, had amassed. He, like many, reared in the age he was, did not have the advantage of a collegiate education. It was said of him by those who had dealings with him, that he was an honest, upright man.

In the year 1880 he was converted and united with the Chapel Hill Baptist church and lived a consistent life.

On May 12, 1900, he died leaving a companion and six children, all of whom, he it said to the praise of God, are members of the church. May we in humble submission bow.

O. P. HOLLIDAY,

L. J. RATHER,

B. J. LATIMER,

Committee.

The Natchez B. Y. P. U., met yesterday afternoon at 4 o'clock with an attendance of thirty. The union is in fine condition. The meetings are conducted by the leader, Miss Ida Taylor, and short talks are made on the lessons by the pastor, Mr. Butler. Most of the members are doing the daily readings. The B. Y. P. U., was organized April 15th, and the total collection for the quarter was \$3 70. Officers were elected for the coming quarter and are as follows: Stella Ditto, president; Lizzie McCrae,

vice-president, Edgar Chapman, recording secretary; Mable Taylor, treasurer; Mabel Hellums, corresponding secretary. July 2, 1900.

## Helpful Things.

For the Scholar:

I believe in a universal Trinity—In GOD, the Father, the Son and the Holy Ghost. In MAN, body, spirit and soul. Mankind, men, women, and children.

The Committee appear to have followed this idea, assigning to me the third division of the subject under consideration. Due respect has been paid to the Superintendent but no encouragement has been given to the Teacher, owing to the absence of the appointee therefor, and the scholar claims attention at my hand independent of the subject. Strange how this subject grows; first, a man or a woman; second, men and women; third, men, women and children. So this last, though seemingly least, is the greatest of all.

Some years ago I read a recipe for making a "rabbit pie," it said, first—"catch the rabbit." The idea is applicable to the Sunday School work—i. e., first, catch the scholar—be it a little child, a striving youth or a person of riper years. There is no limit as to age of pupils; the toddling tot is received into the school with joy, and the tottering pilgrim of time is a welcome visitor. To secure the scholar it may be necessary to interest the parents, especially of unconverted families, and impress the importance of Christians urging the children to come, rather than "go" to Sunday School. Another thing, we should discourage the notion that there is an age for graduating from the Sunday School. Lay strong hold upon each attendant and hold on, that you may be found, in earnest for the pupil's happiness and good.

Second, recognize the individuality of scholars; greeting each by name, with a kind word, pleasant smile and cordial shake of the hand. When absent, ascertain the cause and by message, note or visitation—the latter is best—let it be known that they are missed. This shows interest and convinces the scholar that the teacher is controlled by the principle of love.

In other words, it wins the heart, and where this is done it is easy to lead. What we most need now, is leaders, not deserted; but those who are ready to "go forward" and bearing the Christian light practically say: "this is the way, walk ye in it." We can not do effectual work in this, our day, on

the masses; it must be personal, persistent and prayerful work. The world thoroughly understands this, and socially, commercially and politically practice it.

Third, classify with agreeable companions as to age, intelligence and fancy, and control by mild means, yet enforce discipline, order and attention. Teach plainly, pointedly and patiently, while always bearing in mind that "example is stronger than precept." Be consistent as well as just, and above all things impress spiritual truths; for they will bring fruit to the honor and glory of God, and the salvation of precious souls. Young people like order and want to learn. It is a mistake to suppose they are naturally indifferent. Though full of life, they are ready to be quiet if interested; but care should be taken not to overtask them. Persons of larger growth are not altogether unlike them in these particulars, and let me remark that if we would keep the big boys in the school, the preacher, superintendent and teacher must not set the example of loitering outside, talking, smoking, coming in or going out.

Help begins where ability stops. We do not need help for what we can do ourselves. To have things done for us otherwise is a hindrance rather than a benefit. On the other hand, it is a mistake to do too much; being a check to development and an encouragement to indolence. But this is no excuse for forgetfulness to do what we can, or to cultivate selfishness by withholding needed help. Adam made a mistake by strolling off from home, thus depriving Eve of help and leaving her to be tempted by Satan. But after all, the family is the best model for us, being God's first institution for mankind. In vain man has striven to improve upon it. Let us be as true to our work as faithful parents are to theirs, and be able to say, when called before the judge, "here am I, Lord, and those committed to my charge," and receive the welcome plaudit, "well done, good and faithful servant, enter into the joy of thy Lord."

L. A. DUNCAN.

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G. H. FOSTER.

## ATLANTA BATTLEFIELD REUNION.

Atlanta, Ga., July 16-20, 1900.

Reduced Rates via Southern R. R.

On account of Atlanta Battlefield Reunion, Atlanta, Ga., July 18th-20th, the Southern Railway will sell tickets from all points on its lines to Atlanta and return at rate of one fare for the round trip. Tickets will be sold from points in the State of Georgia on July 17th, and for trains scheduled to arrive in Atlanta prior to forenoon of July 18th, with final limit to return July 22nd, while from points in all other states, tickets will be sold July 16th and 17th, with final limit to return until July 23, 1900.

For further information call on Southern Railway Ticket Agent.

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## Woman's Work.

## CENTRAL COMMITTEE.

MRS. J. W. DOZEMAN, President,  
Meridian.  
MRS. W. R. WOODS, Secretary,  
Meridian.

Women, there are some things you can do, and this is one. You can make drinking unpopular and disgraceful among the young, you can utterly discountenance all drinking in your own house, and you can hold in suspicion every young man who touches the cup. You know that no young man who drinks can be trusted with the happiness of any woman, and that he is unfit as a man can be for a woman's society. Have this understood—that every young man that drinks is socially proscribed.

Bring up your children to regard drinking as not only dangerous, but disgraceful. Place temptation in no man's way. If men will dethrone reason and make beasts of themselves let them do it in other society than yours. Recognize the living terrible fact that strong drink has always been the curse of your sex; that it steals the hearts of men away from you, that it dries up your prosperity, that it endangers your safety, that it can only bring you evil. If your social custom compels you to present wine at your feasts, rebel against it and make a social custom in the interests of sobriety, virtue and purity. The matter is very much in your own hands. The women of the century, in what is called polite society, can do much to make the nation temperate.

## ABSTINENCE.

Abstinence is dangerous to none; it will injure no one's health; it is safe for all; it is expedient, too, for all. If there be two courses of conduct, one of which is attended with danger, and the other is attended with none, prudence says that the safe course ought to be taken and the dangerous one avoided.

But this argument, applied to the case in hand, will lead directly to abstinence.

There is moderation, so-called, and there is abstinence.

There is danger in the one, and there is none in the other; therefore the course of abstinence ought to be pursued. The only way in which you can meet that argument is to say that there is no danger in moderation, but who is there that will take such a stand as that in the face of the facts which are star-

ing at us from every street corner. No danger in the moderate use of intoxicating liquor! Why, how many who have begun in moderation have ended in helpless intemperance! And how is the danger in these days increased by the injurious and pernicious customs which prevail in social life!

## Missions.

Receipts from the Foreign Mission Board for May and June, the first two months of the Convention year are as follows:

Texas	\$ 1,498 10
Georgia	1,457 50
South Carolina	1,134 62
Virginia	1,062 50
Kentucky	717 69
Missouri	537 03
Mississippi	507 98
Maryland	340 82
Tennessee	277 46
North Carolina	225 42
Alabama	208 38
Arkansas	158 62
Louisiana	74 72
District Columbia	25 00
Florida	16 75

Some other sums have been received outside the territory of the Convention, but not a great deal. We are sure our readers will not be satisfied with Mississippi's position in the above column.

So far as known by the Foreign Mission Board, no harm has come to our missions or missionaries in China. Let us pray for the native converts, as well as for the missionaries. Native converts are exposed to the fury of the mob and without the protection of well organized society.

The Chines Baptist Publication Society, located at Canton, China, is an infant enterprise of great promise. It is already at work, printing Bibles, tracts and good literature, but needs several thousand dollars to properly equip it. It is an enterprise in which all Baptist missions in China are united. Several hundred dollar contributions for this work have been received by R. J. Willingham, Corresponding Secretary. We commend it to the Baptists of Mississippi.

Since the Convention at Hot Springs, the Foreign Mission Board has sent out four new missionaries.

Blessings on our work in foreign fields continue. There are frequent baptisms.

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Applications should be made to the Local Land Agents, to E. C. Moncure, General Land Agent, Ruston, La.; or F. V. Anderson, Land Commissioner, Queen & Crescent Route, Birmingham, Ala.

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## Temperance.

## Alcohol, and National and Individual Wealth.

Money spent for alcoholic drink adds nothing to the consumer's possessions, as do food, clothing, furniture and other property, real or personal. The poisonous drinks for which it is spent give but momentary excitement to the animal passions, which leaves the consumers physically and mentally and morally worse for their use; so that it would have been vastly better for them if they had cast the money into the fire, or the liquors into the sewer as soon as they paid for it. There is not the least doubt that if the money that has been expended in alcoholic drinks since the Declaration of Independence had been devoted to proper uses, our real and personal estate would be double the value of what it now is, and our people more prosperous, happy, intelligent, moral and religious, and the nation free from the frightful burden of taxation which alcohol puts upon us.—William Hargreaves, M. D.

Mr. Moody said: "I maintain this, that every man who becomes a drunkard becomes so in trying to be a moderate drinker, and failing."

There is only one way by which any man ever became a drunkard, and that is *by growing fond of alcohol*; at first by moderate drinking, then the occasional becoming the frequent; then the frequent the habitual, then—a drunkard. What harm comes to a person through the habitual and excessive use of alcoholic drinks? All harm that can come from:—

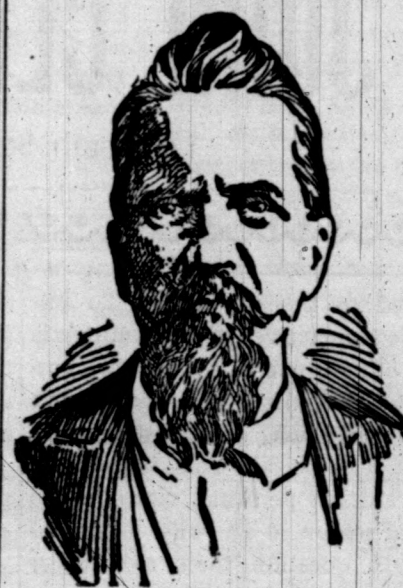
- A diseased body.
- A shattered mind.
- A paralyzed will.
- A troubled conscience.
- The loss of personal estate.
- The loss of a good name.
- The loss of self-respect.
- The loss of hope.
- And at length, loss entire and eternal.

## Total Abstinence.

A man will insure his house against loss by fire. He has probably never had a fire, and the chances are he never will, but he insures against the possibility of being burned out. If he did not take the precaution to insure and he was burned out he could make more money if he did not have it already, and build or buy him another house. This same man

will take the chances of becoming a drunkard by drinking whiskey, wine or beer, and he knows that no one ever became a drunkard at once, and every one that fills a drunkard's grave now, and the great procession of drunkards that are now on the toboggan slide, were once moderate drinkers and commenced like he is now doing, and he also knows that the tendency is all that way, and that not one of them expected to become drunkard, and he cannot buy back his ruined health, reputation, business capacity or his soul from hell.

My friend, will you not become a total abstainer and not take such chances?



D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you.

Yours thankfully,  
D. P. HENSLEE.

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## B. Y. P. U. Department.

BY W. P. PRICE.

### Report on Young Peoples' Work.

At the last Baptist State Convention at Aberdeen the committee on Young Peoples' Work requested that the State Manager of the B. Y. P. U., in Mississippi, call a meeting for the purpose of organizing a State B. Y. P. U. Convention.

Pursuant to the call of this committee a meeting was convened at Canton on November 21st, and a permanent State convention was effected by electing Bro. Arthur Flake, President, and Bro. L. P. Leavell, Secretary.

The object of such an organization was discussed, and also the best method of pushing the work in our State. THE BAPTIST kindly consented to give a portion of its space to this work. This department has been edited in an able manner by Rev. W. P. Price.

We are sure that almost every pastor has felt the demand for such an organization in their field of work. None will question the wisdom and the need of developing our young people in every department of our work. This movement is an effort to meet this condition. Some have not given their influence and support to this work for fear that it will weaken the activities of our churches instead of enkindling them. We feel sure, however, if these brethren will only consider the two great objects that this movement is striving to accomplish that they will give their heart and hand in carrying it forward.

1. A devout and systematic study of God's word. Baptists are not afraid to have the search-light of revealed truth turned upon the faith that is so dear to them. It is the lack of this knowledge that accounts for the instability of many of our young people. There is a great need for a deeper and wider knowledge of the gospel of Christ, the power of God unto salvation.

2. The next great object of this Young Peoples' Work is consecrated service to the Lord.

A union is not an appendage or a prop to a church, but is the church directing its activities along certain lines. It is the training of young hearts to love Christ more, and young hands to be more skilled in the work of the Master.

The demand of the new century that is now upon us is: For men and women grounded in the faith, filled and inspired with a zeal for missions, and the consecration of

what they are and have to the God whose we are and whom we serve.

Your committee would urge upon every pastor to give this work a trial and see the fruits that will be brought forth. We would also request that each church send a delegate to our State B. Y. P. U. Convention that meets at Clinton next October.

H. P. HURT,  
W. A. McCOMB,  
J. E. PHILLIPS,  
AUSTIN CROUCH,  
E. L. CARTER,  
Committee

### The Orphanage.

No single Christian can do everything, but each can do something. There are some departments of church work, and every member has some gift. My own special gift seems to have been in the Sunday-school line. Our good Bro. Foster and his devoted wife turned their attention to the Orphanage. They are doing nobly and the Lord is blessing them abundantly therein.

Somehow, I feel constrained to say a few words about this Orphanage. It has needs. The greatest need it has right now is a free supply of pure water. If possible, let us give it a fountain of water—an ever-flowing well, that will not require rope and bucket. In other words, to try to sink an artesian well, by at least a large deep well.

Possibly it is nearer to water down below the surface than a drive to the river. Have experiments ever been made in that direction? For once I am willing to help get "much water,"—say to the amount of ten dollars. I do not use the word "contribute" for Christian work; the scriptural term "offering" is more appropriate.

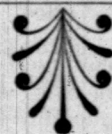
Who else will offer \$10.00, or more?

L. A. DUNCAN.

### How We Should Treat Our Committees.

When Baptist churches elect delegates to our Associations or Conventions we take it for granted that the ones elected are men worthy of respect, confidence and esteem. We are slow to believe that Baptist churches would elect a delegate to represent them that was given to ax grinding, political trickery and star chamber work. Moreover, when a Convention accepts and enrolls the name of a delegate, appoints him on a committee, and that too, without his previous knowledge or consent, honesty of purpose should be accorded to him in all that he does, until valid evidence can be pro-

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duced to the contrary. To impugn the motives of a committee is not only a reflection upon the committee, but also upon the church that sent them. Because the report of a certain committee does not suit my personal views is no valid reason at all why I should call in question their motives or accuse them of being led by another.

To do so would be presumption in the extreme, and presumptuous sins are to be avoided.

Evidence is that by which all men should be taught to regulate their assent, and he, who's assent goes beyond his evidence, goes it blind; therefore without valid evidence, to impugn the motives of another, is a wrong that ought to be condemned.

The good book says speak evil of no man, and in lowliness of mind let each esteem others better than themselves. For, with what judgement ye judge, ye shall be judged, and whatsoever a man soweth, that shall he also reap.

In conclusion, when churches select men of God, men in whom they have unbounded confidence, to represent them in our Conventions, let us esteem them in love very highly for their work's sake, and say or do nothing at all that will wound their feelings, nor reflect upon them or the churches that send them.

Respectfully,  
W. L. A. STRANBURG.

Resolutions Adopted by Woman's Missionary Union.

Be it Resolved, By the Ladies' Missionary Societies auxiliary to

the Baptist State Convention that they do most heartily and sincerely thank the ladies of Jackson for the delightful manner in which they have entertained us.

The memory of their christian hospitality will long linger with us. It has been good for us to be here and we trust that our coming has been for the advancement of the Master's kingdom. Be it also

Resolved, That we tender our thanks to the ladies of the Presbyterian church for the use of their beautiful and comfortable church building. Be it further

Resolved, That these resolutions be spread on our minutes, and also be published in THE BAPTIST and in the "Clarion-Ledger."

MRS. W. L. HUNTLEY,  
MRS. W. M. BURR,  
MRS. H. D. KING.

### Pianos.

If "a good name is rather to be chosen than great riches" how important when buying a piano, that you get one with a good name from a reliable house—that will last an ordinary lifetime and give no trouble or expense.

As there are so many worthless makes on the market dear at any price, we would advise our readers before purchasing to investigate the merits of the Jesse French, Starr and Richmond Pianos—the three leading and most popular makes in America, made by the Jesse French Piano & Organ Co., St. Louis, Mo., one of the largest and most responsible firms in the country. Prices moderate—terms reasonable, and best of all you will get an instrument that will last and give satisfaction, with the privilege of seeing and testing it before any money is paid.